A

BRIEF and PLAIN

DISCOURSE

UPON THE

Decrees of God.

WHEREIN

Mr. *Grantham's* Query

IS

Conſidered and Anſwered.

WITH

Some ſhort Reflections upon a few Expreſſions in his Book, *&c.*

Job 6. 25. *How forcible are right words? But what doth your arguing reprove?*

Zeph. 2. 1, 2. *Gather your ſelves together,* &c. *Before the Decree Bring forth,* &c.

Decretum Dei eſt Definitiva ejus Sententia, de Rebus Omnibus per Omnipotentiam & Secundum Conſilium ſuum efficiendi. Ames Medulla Theol.

LONDON,

Printed by *T. S.* for *Edw. Giles* Bookſeller in *Norwich,* near the Market Place. 1692.

(10 /

A

BRIEF and PLAIN

DISCOURSE

UPON THE

Decrees of God,

WHEREIN

Mr. Grantham's Query

IS

Considered and Answered.

WITH

Some short Reflections upon a few Expressions in his Book &c.

Job 6. 25. How forcible are right words? But what doth your arguing reprove?

Zeph. 2. 1, 2. Gather your selves together, &c. Before the Decree bring forth, &c.

Decretum Dei est Definitiva ejus Sententia, de Rebus Omnibus per Omnipotentiam & Secundum Consilium suum efficiendi. Ames Medulla Theol.

LONDON,

Printed by T. S. for Edw. Cotes Bookseller in Norwich, near the Market Place 1692.

101

AN

ANSWER

TO

Mr. *Grantham's* Queſtion,

Which he was pleaſed to propound to all Rigid *Calviniſts*, as he calls them, *viz.*

Queſt. *Whether our Gracious God did from all Eternity, freely and unchangeably Decree, that Mr. Foothby and Mr. Willet, ſhould come to the City of* Norwich, *and ſlander me and others, by ſuch horrid Lies and Forgeries.*

Mr. *Grantham*,

I was much concerned when I ſaw your Book, in which you propound a Queſtion, to all the Rigid *Calviniſts* (as you are pleaſed to call us, in *Norwich* and elſewhere) and being much troubled at it, thought it my duty to make ſome anſwer to it (as I am able, through the help and aſſiſtance of Gods Grace) and accordingly have ſo done in this Form.

I do much wonder, that ſuch a wiſe man (as you pretend to be) ſhould propound ſuch a queſtion as this is, in which you ſpeak ſlightly of God and his Decrees. Had you that fear and reverence of God, and of the greatneſs of his Majeſty and Soveraignty, (who may do what he will with us his Creatures,) I ſay

I ſay had you this upon your Heart, (which I fear you have not) you would not Quarrel with God, and ſpeak ſo ſlighely of his Decrees as you do. The Lord humble you, and give you repentance for it: and alſo Wiſdom to do ſo no more.

There are three things that I would offer to conſideration about the Decrees of God. *Viz.*

1. What the Decree of God is, which you ſpeak ſo ſlightly of.
2. What are the Properties of Gods Decrees. And
3. Speak ſomething of the Execution of it.

For the firſt, *What are the Decrees of God?*

Anſw. 1. The Word Decree, is a Speech that is taken from the affairs of men, but eſpecially, of ſuch men as are in Authority; in their determinations of Cauſes between ſuch as are at variance: whoſe Sentence accordingly is called a Decree.

2. For God to Decree, is Eternally to purpoſe, fore-ordain, determine, and appoint what things ſhall be, and come to paſs, *&c.* Now the manner of Gods decreeing all things is according to the Counſel of his own Will: And being according to his Will, it is moſt freely, and according to his Counſel, therefore moſt Wiſely: So that God has Freely and Wiſely decreed all things that come to paſs; and let us but think of this, that what God doth he doth well and wiſely, after the Counſel of his own Will, as the Apoſtle ſpeaks, *Eph.* 1. 11, 12. then we ſhall be ſilent and not quarrel ſo with God, (about his decreeing all things before time, that come to paſs in time) as we are apt to do; and let us well remember this. Wherefore God hath Decreed all things that come to paſs, *viz.* for his own Praiſe and Glory, as appears, *Pſal.* 33. 11, 12, *Rom.* 9. 22, 23. and *Eph.* 1. 5, and 11. &c.

3. So then the Decrees of God are defined to be the Wiſe, Free, and Holy Acts of the Counſel of Gods Will, who worketh all things after the Counſel of his Holy Will, which is the Rule of Perfection, *Eph.* 1. 11. *Rom.* 11. 33, whereby for his own Glory, God hath unchangeably determined whatſoever comes,

BIBLIOTHECA BODLEIANA

comes to pass, especially concerning his reasonable Creatures viz. Angels and Men, Mr. *Leigh* in his Body of Divinity, says That the Decree of God is that whereby the Lord, according to the Counsel of his own Will, hath determined with himself what he will do, command, forbid, permit or hinder, together with the Circumstances of the same, *Act.* 2. 23. and 4. 28. *Luk.* 22. 22. *It is*, says he, *an Eternal determining of all things which have been, or shall be. So as himself saw fittest to have them, for Good Reasons best known to himself, tho not to us. Therefore let us not Quarrel with God about his doings, and determining all things*, &c. Seeing he doth all he doth most wisely, and for good reasons known to himself: Let us be silent, seeing his ways are in the Deep, and beyond our shallow Capacity, and say as *Paul* in *Rom.* 11. 33. *Oh! the Depth*, &c. Thus much may suffice for the first thing. We shall now come to the second.

2. To shew what are the Properties of Gods Decrees: and this (through Gods help) I shall do in these following particulars. Pray mind them well.

First, The Decree of God is Compleat, *i. e.* that it doth comprehend the determining of all things from all Eternity, that do or shall come to pass, which might be evidenced from many Arguments grounded upon the Word of God, which we must give Credit to, unless we do believe the Scripture only to be the Invention of men, and not indeed the Pure and Holy Word of God, as in truth it is. The Arguments are these, viz. I'le just name them.

Arg. 1. Consider it well, the smallest and most Casual things, Decreed by God: As the lighting of a Sparrow upon the Ground, and the falling of a Hair from our Heads. This I say, is not without the fore-appointment of the Wise and Holy God, as you may see plainly in the Words of Christ, *Mat.* 10. 28, 29, 30, 31. Read and Mind this place well, and you'l find it True. *The very Drops that fall from Heaven, and the Grass that grows upon the Earth, is from the Appointment of God from Eternity.* See and consider well these Scriptures: And the Lord give you to understand them aright, and all of us which is his gift, *Prov.* 16. 32, 33. *Jer.* 14. 22. *Jonah* 1. 6. *Matt.* 6. 28, 29. The Words of Christ, *&c.*

Arg.

Arg. 2. Seeing none of theſe things doth come to paſs without the Appointment of God, what do you think, Mr. *Grantham*, concerning the Angels? Don't you believe that ſome of them fell, and the reſt ſtood, according as God did ordain and appoint, as to be ſure they did, 1 *Tim.* 5. 21, 22. and I ſuppoſe you believe it, for you in your Book ſpeak of Elect Angels; and pray Anſwer me this, Why may not God as well Chuſe and Elect ſome men, to Eternal Life and let others alone to go on in ſin and periſh? as to Chuſe and Elect ſome Angels, and paſs the other by, ſeeing they are all the Workmanſhip of his hands? *&c.* And he may diſpoſe of them, and do with them as he pleaſes, *Rom.* 9. 20, 21, 22, 23, 24. But,

Arg. 3. All things concerning men, as to their Temporal, Spiritual, and Eternal Eſtate, are Decreed by God, and there is nothing can be found that Gods Decree doth not reach, which argues, that God hath decreed all things whatſoever; ſee and read theſe following Scriptures, for the proof of this third Argument, *viz. Matt.* 22, from the 10, to the 16. and the 20. 15, 16. *Act.* 13. 48. *Job* 14. 5. *Act.* 17. 26. *Pſal.* 139. 15, 16. 1 *Theſ.* 3. 3, 4. and 5, 9. all which places ſhew that all things concerning men, as to their Temporal, Spiritual, and Eternal Eſtate are Determined and Decreed by God, *Heb.* 9. 29. But to proceed.

Secondly, God's Decree is moſt wiſe, and therefore it is called the Counſel of his Will, and that becauſe his Will doth determine all things according to that Counſel, ſee *Eph.* 1. 11, 12. 1 *Tim.* 1. 17. *Rom.* 11. 33. In decretis ſapientum nulla ſtatura.

Thirdly, It is moſt Juſt, for God is Juſt and Righteous in all he doth, and there is no unrighteouſneſs in God at all, *Rom.* 9. 13, 14, 15, 16. Shall not the Judge of all the Earth do right? Yes ſurely, for he can do no otherwiſe, *Geneſis* 18. 25.

Fourthly, Free, becauſe nothing moved the Decrees of God without or beyond himſelf, his Grace and Mercy ſaith Chriſt, *Matt.* 11. 26. *Even ſo, oh Father! For it ſeemeth Good in thy ſight*, or it pleaſeth thee.

Fifthly, It is certain, firm, and unchangeable, as appears,

Mark.

Matt. 18. 14. *Jo.* 23. 13. *Pſal.* 33. 10, 11, 12. 2 *Tim.* 19. 6. *Heb.* 17. not but that men ought to repent, mortifie ſin, believe, and be holy, for he who hath appointed to the end, *viz.* Eternal Life, hath alſo appointed to the means, which tend to the end, *viz.* Hearing and Reading the Word, Praying, Repenting, and Believing in Chriſt, and the like, *Eph.* 1. 4. 2 *Theſ.* 2. 12, 13.

Sixthly, Gods Decree is Eternal, or elſe he would be changeable, contrary to that of *Mal.* 3. 6, 7. *Jam.* 1. 17. That it is Eternal (I mean Gods Decree) ſee and read, *Act.* 1. 15, 18. *Eph.* 1. 4. 2 *Tim.* 1. 9, 10. *Zech.* 6. 1, 2. Mountains of Braſs, *i. e.* Stable and Eternal Decrees, *&c.* So much for the Properties of Gods Decrees.

3. I ſhall now ſpeak a word or two in the third place, to the Execution of Gods Decrees: and ſo ſhall anſwer directly to your Queſtion that you propounded: as the Lord by his Spirit ſhall help and aſſiſt me.

Now as to the Execution of Gods * Decree, it is twofold, as firſt, more General, ſecondly, more Special,

* Note that Gods Decrees, what he would do, in the diſpoſing of things for his own Glory, were from all Eternity; But the Execution of them are in time.

It is more Common or General *viz.* In his works of Creation and Providence, for as Gods Decree is General, which concerns all his Creatures, ſo the Execution of it is the ſame, as I might largely ſhew, ſo that nothing comes to paſs unawares, but what was ordered by the Eternal Decree, *&c.* and this Execution of Gods Decree, is an action of God effectually working all things in their time, according to his Decree, *Act.* 4. *Act.* 28. and the parts of it, as I ſaid before, are Creation and Providence, ſee *Pſal.* 33. 6, to the 11. *Jer.* 10. 11, 12. *Pſal.* 146. 6, 7, 8, 9.

2. It is more Special, which belongs to the reaſonable Creatures, *viz.* Angels and Men, and ſo the Execution is in Angels and Men, which I might have ſhewn largely, had I handled the Special Decree of Election and Reprobation, which I deſign not now to meddle with, only ſet down a few Scriptures to prove that there is an Election and Reprobation.

That

That there is an Election, ſee theſe places, *viz.* *Matt.* 20. 15, 16. *John* 15. 16. and 10. 16. *Act.* 18. 10. and 13. 44. *Eph.* 4. 5. *Rom.* 2. 30. and 11. 5, 6. 1 *Pet.* 1. 1, 2. *Eph.* 1. 4, 5, 6. 2 *Tim.* 1. 9. *Rom.* 9. 16, 18. *Titus* 3. 5. and Reprobation, ſee alſo *Matt.* 13. 11. *Rom.* 9. 22, 23. *Matt.* 11. 25, 26. *Luke* 8. 10, 11. *Prov.* 16. 4, 5. 1 *Pet.* 2. 8, 9. 10. *John* 10. 26. *Jude* 4. Now in as much as theſe Scriptures do plainly prove an Election and Reprobation, we ought to believe it, and to ſet to it our Seal: that it is true, becauſe the Scripture ſays it. And the Lord of his Mercy grant that we may believe his Word, which is Pure and Holy, and an unerring rule for us to walk by, *Gal.* 6. 16. Thus I have run over the three things that I propounded for to do.

I ſhall now ſay ſomething (through the Lords help) to your Queſtion, which is this, *viz.*

Queſt. *Whether our Gracious God did from all Eternity, freely and unchangeably Decree, that Mr.* Toathby *and Mr.* Willet *ſhould come to the City of* Norwich, *and ſlander me and others by ſuch horrid Lies and Forgeries.*

Anſw. 1. That God hath freely and unchangeably decreed all things that have, do, or ſhall come to paſs, has already been proved: and deny it if you can: If you do, you muſt deny the Scriptures to be true, and ſo not to be the Word of God, who is Truth it ſelf, and cannot Lye, therefore his Word muſt be true, and ſo not to be contradicted nor objected againſt by you, Mr. *Grantham.*

Object. *But maybe you will ſay that hereby we do make God to be the Author of all the ſins of Men and Devils, (as you have already Branded us in Print) becauſe we ſay as the Scriptures affirm, that God has unchangeably decreed before time, what does or ſhall come to paſs in time,* &c.

Anſw. For the Anſwer to this Objection or Cavil, I have ſet down before you here, what the reverend Biſhop *Uſher* in his Body of Divinity, *pag.* 93. ſaith, in anſwer to the ſame thing that is here objected by you and others of your Judgment, pray mind it well and judge rightly, for he ſpake ſolidly, his words are theſe, *viz.* [God (ſays he) is not the cauſe of ſin and evil, which he forbiddeth and condemneth, but Satan and

and Men, yet God in his ſecret will hath juſtly Decreed the evil works of the wicked (for if it had not pleaſed him they had never been at all) for moſt holy ends, both for his Glory and their puniſhment, as may be ſeen in the Jews Crucifying of Chriſt, *Act.* 2. 23. and *Joſeph's* ſelling into *Egypt*, *Gen.* 45. 7. and the 50. 20 for the thing that in its ſelf, by reaſon of Gods prohibiting of it, is ſin; in reſpect of Gods decreeing of it for a Holy end, comes in the place of a good thing, as being ſome occaſion or way to manifeſt the Glory of God in his Juſtice and Mercy, for there is nothing ſin as God decreeth it, or commandeth it, neither is there any thing of it ſelf abſolutely evil, 1 *Pet.* 3. 17. but becauſe God hath forbidden it: therefore is it evil, and only unto them unto whom God hath forbidden it: as *Abraham* killing of *Iſaac*, being commanded of God was to be obeyed, and ſin it were to have diſobeyed it, which otherwiſe by Gods Commandment, forbidding to Kill was a ſin, for God forbiddeth not things becauſe they are of themſelves at firſt Evil: but therefore are they to man evil, becauſe God hath forbidden them, for all ſin is a tranſgreſſion of the Law: and God doth in Heaven and Earth whatſoever pleaſeth him: neither is there any Greater than he to command him.] Thus far Biſhop *Uſher*. Now anſwer this if you can; I know you may make A Reply to it in ſome few Cavilling words, being nothing to the purpoſe; I might ſay ſomething more to the anſwering this Objection: But what has been ſaid ſhall ſuffice, as believing it is more than you truly can anſwer, *&c.*

Secondly, As to the other part of your Queſtion, *viz. Whether God did from Eternity Decree, that Mr.* Toathby *and Mr.* Willet, *ſhould come to* Norwich, *to ſlander and abuſe you and others, as they have done, by thoſe horrid Lies and Forgeries?*

I anſwer, 1. That there thus vilifying and reproaching of you, by ſuch Wretched Lies and Forgeries of their inventing, was their great ſin and wickedneſs, * and they will ſee it to be ſo, ſooner or later: I do wiſh they might ſee it in Time, that they may repent of this and other their ſins, before it be too late.

* Lev. 6. 2, 3. Prov. 12. 22. Mat. 12. 36, 37. Rev. 22. 15, 16.

2. I ſay that God decreed to permit it, but not as it is a ſin, but a Puniſhment or Correction to you for ſome ſin: tho God decreed ſin, yet we ſay he did not Decree it as ſin, but as a means of the manifeſtation of his Juſtice on the Wicked, and his Grace on the Saints: his Juſtice in puniſhing the one, and his Mercy in Pardoning and ſaving the other, *Act.* 2. 23. and 4. 28. 1 *Cor.* 10. 13, 14. *Eph.* 1. 4. and alſo we ſay that God is not the Author of ſin, *Jam.* 1. 14, 15. tho he is a wiſe permitter of it, and the Powerful Diſpoſer, and Eternal Avenger of ſin: yet in no ways the Cauſe and Author of it. But the proper and only cauſe of ſin, is the Will of Devils and Men, whereby they fell from God, *&c.* *Joh.* 8. 44. 1 *Joh.* 3. 8. *Jude* 4. There is by Gods Decree, no violence offered to the Will of his Creatures, but men go on, as freely and willingly in their ſins, as if there were no Decree of God to give them leave, *&c.* to be ſure this we may and ought to hold and believe, that God doth no ſin at all, tho he permit it to be done, (or elſe it could not be in the World) and alſo, that he hath a providence about it, but for the manner how it is hard for to find out and determine; you know it is ſaid, 2 *Sam.* 16. 10, 11. That God bid *Shimei* to Curſe *David*, we muſt not underſtand, as if God did expreſly Command *Shimei* out of his good Word ſo to do, for this was an improper command: and implies only, that God did make uſe of *Shimei*'s Tongue as a Whip to ſcourge *David* for his ſins, and thus far God did Decree to permit it as a puniſhment or correction to *David* for his Iniquities againſt God. Puniſhment you know is counted a Mortal good, in that it is the part of a Juſt Judge to puniſh ſin: and thus ſaith Reverend Biſhop *Uſher*, p. 112, and 113. "God Willeth "the ſin of the Wicked for their Puniſhment, "and this without ſin in himſelf, *Rom.* 2. 26. 3. and the laſt. And he ſaith farther, That that which is evil, hath ſome reſpect of goodneſs with God, and that,

Reverend Mr. *Finch.*

In his Body of Divinity, *p.* 112, 113.

1. As it is a meer Action; God being the Author of every Action, *Act.* 17. 28. But the Devil and our Concupiſcence of the Evil in it: and he gives this compariſon, that he which Rideth

Rideth upon a Lame Horſe, cauſeth the Horſe to ſtir, but he is not the Cauſe of his Halting: So that tho God hath a Hand in meer Actions: Yet he is in no wiſe the Cauſe of the Evil in any actions: But the Devil and our ſelves are the cauſe of it.

See alſo the ſame in Mr. *Perkin's* Order of Cauſes, chapter the 6. p. the 16.

2. As it is a Puniſhment of, and for ſin, but this I hinted before: as you may find, if you look a little back.

3. As it is Chaſtiſement; a Tryal of Faith, as Martyrdom, or Propitiation for ſin, as the Death and Paſſion of Jeſus Chriſt, *Act.* 2. 23. and 4. 27, 28. where ſaith he, although the giving of Chriſt to the death of the Croſs, be attributed in the ſame words to God and Chriſt, to *Judas*, *Pilate*, and the Jews, yet diverſly and in ſeveral reſpects, they are declared to meet in one and the ſame action, whereby there appeareth no leſs difference between God and Chriſts purpoſe, and theirs, than between Light and Darkneſs, and he farther declares, how God hath a hand in the things before named, and yet be free from ſin, but let this ſuffice that hath been already named; I ſhall need ſay no more to your Queſtion, only this, (which I hinted before) that as this is a Puniſhment or Correction, God did Will, or Decree, to permit it, that it might be as a Whip to ſcourge you with for your ſins: and I hope you look upon it as ſuch: it's a mercy to be kept from the ſtrife of Tongues, and it is the Promiſe of God (if we hearken and be obedient to him) to keep and hide us from it, ſee it in *Job* 5. 21, 22. now whatever afflictions we meet withal, and undergo, if it be not as an evil doer, but for well doing then happy are we, 1 *Pet.* 3. 19, 20, 21. and the 4. from 13. to the end, and ſaith Chriſt, *Matt.* 5. 10, 11. *Rejoice and be exceeding glad*, Why? *for great is your reward in Heaven*, &c. Now the Lord of his Mercy grant, that whatſoever we ſuffer in this World from the wicked, we may ſuffer it for Chriſts and the Goſpels ſake. And thus I have done with your Queſtion: The Lord grant that you may not Quarrel with the Truth any longer, for you have fought againſt it with fooliſh Notions to long.

Acts 4. 24.

Matt. 5. 10, 11.

There are a few expreſſions in your Book, that I ſhall a little take notice of, and ſo conclude this diſcourſe with a ſhort word of Caution to the Reader.

Firſt, Your ſilly or rather wicked expreſſions, are theſe, *viz.* You call us Rigid *Calviniſts* who oppoſe thoſe that Preach Gods Love to Mankind.

They are Rigid indeed, that ſet themſelves to oppoſe the Truth as it is in Jeſus, but I hope we are ſo far from oppoſing thoſe that Preach Gods Love to Mankind, as that we rejoice in it, and deſire to do it our ſelves, tho may be, not as you would have us, *viz.* that God hath the ſame Love to all Mankind as he hath for ſome of them, if he hath, Why are not all Saved? Surely, that love that ſaves ſome may ſave all, if it be alike to all; but (oh! Mr. *Grantham*) let You and I leave God to do what he will with his Creatures that he has made: And let us Preach the Word to all, as we deſire to do, and muſt do, becauſe we do not know who they be that God will ſave, and who they are that God will glorifie his Juſtice in their Damnation: We muſt call all to come, but God may give Pardon, Grace, and Glory to whom he will: Shall not God do what he will with his own? Yes ſurely. Are not you rather Rigid? (Mr. *Grantham*) That tell the People God hath the ſame Love to all as to ſome, and alſo that Chriſt Died for all and every Individual Man and Woman in the World? And yet declares that the greateſt part of the World (tho Chriſt died for them) ſhall periſh? Oh! horrible and wicked, that you ſhould ſpeak thus of Chriſt, and undervalue his Death and Merits at ſuch a rate: Repent of this your wickedneſs, and pray God to forgive you: And utterly explode ſuch a baſe opinion, for what comfort can there be, in this your General Notion: That Chriſt died for all, and yet moſt of theſe may periſh and be damn'd: I ſay abhor this opinion, and pray God to give you a Heart to believe, that all that Chriſt died for in truth, Intentionally for to ſave, ſhall all of them be ſaved, *John* 6. 37, 38, 39. and 10. 16.

Secondly, You bid us explode and abhor that wretched Article of the Aſſembly of Divines, where they ſay that God did from all Eternity, freely and unchangeably Decree, whatſoever comes to paſs.

1. Were

1. Were you any thing of a ſound man, and did underſtand Gods Word aright, you would not object againſt this Article, that is ſo plainly proved in the Scripture. But oh! how Ignorant are you, or make your ſelf ſo, of Gods holy Word?

2. Don't you think (If you don't you may) that you are a wretched man for Quarrelling with the Truth? Oh! tremble before the Lord for Quarrelling with his pure unerring word: and do ſo no more, but ſubmit to the Truth, and receive it in the Love of it: And maintain Errors no longer: The Lord grant, you may do ſo: And become a Lover of the Truth in ſincerity.

I ſhall now conclude all with a ſhort word of caution to the Chriſtian Reader.

I do heartily in the name of the Lord admoniſh thee to have a care of Errors, and of all thoſe that do hold and maintain them. Take the Apoſtles advice, 1 *John* 1. 1, 2. *Not to believe every Spirit, but try every Spirit, whether they be of God or no*, and the way to do this is, by the Holy Word of God, with Care and Diligence, *John* 5. 39. *Acts* 17. 11. 1 *Theſ.* 5. 21, 22. and *Rev.* 2. 2, 3.

Now the good Lord teach you, and guide you in the way of Holineſs, which ſhall be my Prayer to God for you whilſt I Live. The Lord give you underſtanding in all things.

FINIS.

Words Preached by *Thomas Grantham* in his Meeting-Place, in the City of *Norwich*, and attested by *John Pitcher*, of the said City; which are as followeth, viz.

Imprimis, *That every Man fell in* Adam, *this is true, and Christ died to Redeem every individual Man and Woman in the World; and if not so, we were left in a worse condition than the Devil, and if all have not benefit by his Death, then they whom he died not for, have as little reason to thank God, as the Beast has the Grazier that feeds him up to the Slaughter*, &c.

Reader,

These few Lines were thought fit by some Persons of Note, to be published, which accordingly are: and I do heartily wish that Mr. Grantham *would learn more Wisdom for time to come, and not speak so wickedly (I can call it no other) as he hath done, for he speaks quite contrary to the current of the Holy Scriptures, if they compared one with another, which indeed is the way to understand them*, &c. *I am also credibly told, that you called the Doctrine of Election and Reprobation (in your Pulpit) damnable Doctrine*, &c. *and one that heard you, came to your house, to tell you of it, being troubled about it, and you denied it; which he then made manifest to your Face, and then you said these words, viz. between You and I, I do say it is Damnable Doctrine*, &c.

Oh horrible! that ever you should speak such a word as this is: the Lord help you now to amend (and all of us) what we have done amiss in any kind, and to do better for time to come: My Prayer shall be to God for you, to give you true wisdom in the Mysteries of his Will, contained in his Holy Word.

Vale.

Testes,

Mich. Hosbun.
John Fenn.
Miles Matthews.

A Catalogue

A Catalogue of Books, Printed for, and are to be Sold by Edward Giles, *Bookseller in* Norwich, *near the* Market-Place.

SEveral Discourses concerning Actual Providence.

A word in Season.

Defensive Armour against four of *Satans* most fiery Darts.

Sermons upon the whole first and second Chapter of *Canticles.*

Thirteen Sermons upon several useful Subjects: All published by *John Collins* D. D. of *Norwich.*

The way of the Spirit in bringing Souls to Christ.

The Glory of Christ set forth, with the necessity of Faith, in several Sermons: Both by Mr. *Thomas Allen*, late Pastor of a Church at *Norwich.*

Enoch's Walk with God and Christ, a Christians Gain: by Mr. *Timothy Armitage*, late Minister at *Norwich.*

A Discourse of the preciousness of Christ, and of the preciousness of Faith.

Precious Promises the Portion of Overcomers.

Sermons on the five several useful Subjects; all by Mr. *John Longbet*, Minister in *Norfolk.*

The Saints *Ebenezer*, by Mr. *Francis English*, late Minister in *Norwich.*

Directions to spell *English* right.

The History of the *Protestant Reformation*, as it was begun by *Luther.*

The Dead Saints speaking; being a Sermon Preached upon the Death of Mr. *Newcomb* of *Deadham* in *Essex.*

The *English Presbyterian.*

The Miracles of Christ.

The ordinary matter of Prayer, drawn into Questions and Answers.

Two Treatises, the first, of Rejoycing in the Lord Jesus in all Cases and Conditions: The second of a Christians Hope in Heaven, and Freedom from Condemnation by Christ: both by *Robert Asty*, late Minister of Jesus Christ in *Norwich.*

Obedience to Magistrates, recommended in a Sermon preached

September

September the 9*th* 1683. being the thanksgiving Day for his Majesties Deliverance: By *Jonathan Clapham*, Rector [illegible] *Sampling-ham* in *Norfolk*.

Infant Baptism of Christ's Appointment: By Mr. *Samuel Petto*, Minister of the Gospel in *Sudbury* in *Suffolk*.

Of the Conversion of Sinners to God in Christ, the necessity, nature, means, and signs of it, with a concluding Speech to the Unconverted: An Answer to Mr. *Thomas Grantham's* Book, called a Dialogue between the Baptist and Presbyterian. Both by *Martin Finch*, Pastor of a Church of Christ in *Norwich*.

Sincerity, or the Upright Man's Walk to Heaven: Delivered in several Sermons in the Parish-Church of St. *Michael* in *Long-stratten* in *Norfolk*. By *James Oldfield*, late Minister there.

Alexipharmacon Spirituale: Being a Defensative against the Poison and Sting of Death: Or, The Great Experiment how to make the Bed of the Grave so easie, that we may lie down in Peace, and take our Rest. By *Samuel Snowden*, Minister of the Gospel at *Newton* in *Norfolk*.

Christ set forth: In several Sermons upon the 17th Chapter to the *Hebrews*. By Mr. *Robert Ottee*, late Pastor to a Congregation *Beckles* in *Suffolk*.

Sacramental Discourses on several select Subjects. To which is added, A Discourse of the Life of Faith. By *Christopher Amarett*, Minister of the Gospel in *Norfolk*.

A Discovery of Audacious Insolence against the Doctrine of the Church of *England*, vented in a malicious Pamphlet, published against the Presbyterians, by *Thomas Grantham*: Together with a Poem thereon. And a Postscript, wherein some of the Citizens of *Norwich* are more particularly concerned and cautioned.

A Practical Discourse upon the 8th of the *Romans* 37. verse: Wherein it is shewn and proved, that true Believers in Christ are more than Conquerors, in their sufferings and afflictions here: And it shall appear that they are such indeed at the appearing of Christ the Captain of their Salvation.

FINIS.